

The Composite Reflection Bible

The Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Gary D. Rose June, 2010 Dade City, FL.

**The World English Bible
American Standard Version of 1901
Young's Literal Translation**

Hebrews

1 God, having in the past spoken to the fathers through the prophets at many times and in various ways,

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,

In many parts, and many ways, God of old having spoken to the fathers in the prophets,

2 has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.

hath at the end of these days spoken unto us in [his] Son, whom he appointed heir of all things, through whom also he made the worlds;

in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages;

LiteralSpiritualPracticalMeaning

- 3** His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;
 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;
 who being the brightness of the glory, and the impress of His subsistence, bearing up also the all things by the saying of his might -- through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest,
- 4** having become so much better than the angels, as he has inherited a more excellent name than they have.
 having become by so much better than the angels, as he hath inherited a more excellent name than they.
 having become so much better than the messengers, as he did inherit a more excellent name than they.
- 5** For to which of the angels did he say at any time, "You are my Son, Today have I become your father?" and again, "I will be to him a Father, And he will be to me a Son?"
 For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son?
 For to which of the messengers said He ever, `My Son thou art -- I to-day have begotten thee?` and again, `I will be to him for a father, and he shall be to Me for a son?`
- 6** When he again brings in the firstborn into the world he says, "Let all the angels of God worship him." And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.
 and when again He may bring in the first-born to the world, He saith, `And let them bow before him -- all messengers of God;`
- 7** Of the angels he says, "Who makes his angels winds, And his servants a flame a fire."
 And of the angels he saith, Who maketh his angels winds, And his ministers a flame a fire:
 and unto the messengers, indeed, He saith, `Who is making His messengers spirits, and His ministers a flame of fire;`

LiteralSpiritualPracticalMeaning

- 8** but of the Son he says, "Your throne, God, is forever and ever; The scepter of uprightness is the scepter of your kingdom.
but of the Son [he saith,] Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom.
and unto the Son: `Thy throne, O God, [is] to the age of the age; a scepter of righteousness [is] the scepter of thy reign;
- 9** You have loved righteousness, and hated iniquity; Therefore God, your God, has anointed you With the oil of gladness above your fellows."
Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows.
thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee -- God, thy God -- with oil of gladness above thy partners;`
- 10** And, "You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands.
And, Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands:
and, `Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens;
- 11** They will perish, but you continue. They all will grow old like a garment does.
They shall perish; but thou continuest: And they all shall wax old as doth a garment;
these shall perish, and Thou dost remain, and all, as a garment, shall become old,
- 12** As a mantle you will roll them up. And they will be changed. But you are the same. Your years will not fail."
And as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, And thy years shall not fail.
and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.`

LiteralSpiritualPracticalMeaning

- 13** But of which of the angels has he said at any time, "Sit at my right hand, Until I make your enemies the footstool of your feet?"
But of which of the angels hath he said at any time, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet?
And unto which of the messengers said He ever, `Sit at My right hand, till I may make thine enemies thy footstool?`
- 14** Aren't they all ministering spirits, sent forth to do service for the sake of those who will inherit salvation?
Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?
are they not all spirits of service -- for ministration being sent forth because of those about to inherit salvation?
- 1** Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away.
Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away [from them].
Because of this it behoveth [us] more abundantly to take heed to the things heard, lest we may glide aside,
- 2** For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense;
For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward;
for if the word being spoken through messengers did become stedfast, and every transgression and disobedience did receive a just recompense,
- 3** how will we escape, if we neglect so great a salvation -- which at the first having been spoken through the Lord, was confirmed to us by those who heard;
how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;
how shall we escape, having neglected so great salvation? which a beginning receiving -- to be spoken through the Lord -- by those having heard was confirmed to us,

LiteralSpiritualPracticalMeaning

- 4** God also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Holy Spirit, according to his own will?
God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.
God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will.
- 5** For he didn't subject the world to come, whereof we speak, to angels.
For not unto angels did he subject the world to come, whereof we speak.
For not to messengers did He subject the coming world, concerning which we speak,
- 6** But one has somewhere testified, saying, "What is man, that you think of him? Or the son of man, that you care for him?
But one hath somewhere testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him?
and one in a certain place did testify fully, saying, `What is man, that Thou art mindful of him, or a son of man, that Thou dost look after him?
- 7** You made him a little lower than the angels; You crowned him with glory and honor.
Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, And didst set him over the works of thy hands:
Thou didst make him some little less than messengers, with glory and honour Thou didst crown him, and didst set him over the works of Thy hands,
- 8** You have put all things in subjection under his feet." For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet.
Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.
all things Thou didst put in subjection under his feet,` for in the subjecting to him the all things, nothing did He leave to him unsubjected, and now not yet do we see the all things subjected to him,

LiteralSpiritualPracticalMeaning

- 9** But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.

But we behold him who hath been made a little lower than the angels, [even] Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every [man].

and him who was made some little less than messengers we see -- Jesus -- because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death.

- 10** For it became him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.

For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.

For it was becoming to Him, because of whom [are] the all things, and through whom [are] the all things, many sons to glory bringing, the author of their salvation through sufferings to make perfect,

- 11** For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers,

For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,

for both he who is sanctifying and those sanctified [are] all of one, for which cause he is not ashamed to call them brethren,

- 12** saying, "I will declare your name to my brothers, In the midst of the congregation will I sing your praise."

saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise.

saying, `I will declare Thy name to my brethren, in the midst of an assembly I will sing praise to Thee;` and again, `I will be trusting on Him;`

LiteralSpiritualPracticalMeaning

13 Again, "I will put my trust in him." Again, "Behold, here am I and the children whom God has given me."

And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me. and again, `Behold I and the children that God did give to me.`

14 Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil,

Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil;

Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death he might destroy him having the power of death -- that is, the devil --

15 and might deliver all of them who through fear of death were all their lifetime subject to bondage. and might deliver all them who through fear of death were all their lifetime subject to bondage. and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage,

16 For most assuredly, not to angels does he give help, but he gives help to the seed of Abraham. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold,

17 Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to God, to make atonement for the sins of the people. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. wherefore it did behove him in all things to be made like to the brethren, that he might become a kind and stedfast chief-priest in the things with God, to make propitiation for the sins of the people,

LiteralSpiritualPracticalMeaning

- 18** For in that he himself has suffered being tempted, he is able to help those who are tempted.
For in that he himself hath suffered being tempted, he is able to succor them that are tempted.
for in that he suffered, himself being tempted, he is able to help those who are tempted.
- 1** Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus;
Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, [even] Jesus;
Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and chief priest of our profession, Christ Jesus,
- 2** who was faithful to him who appointed him, as also was Moses in all his house.
who was faithful to him that appointed him, as also was Moses in all his house.
being stedfast to Him who did appoint him, as also Moses in all his house,
- 3** For he has been counted worthy of more glory than Moses, by so much as he who built the house has more honor than the house.
For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house.
for of more glory than Moses hath this one been counted worthy, inasmuch as more honour than the house hath he who doth build it,
- 4** For every house is built by someone; but he who built all things is God.
For every house is builded by some one; but he that built all things is God.
for every house is builded by some one, and He who the all things did build [is] God,

LiteralSpiritualPracticalMeaning

- 5** Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken,
And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken;
and Moses indeed [was] stedfast in all his house, as an attendant, for a testimony of those things that were to be spoken,
- 6** but Christ as a Son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm to the end.
but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.
and Christ, as a Son over his house, whose house are we, if the boldness and the rejoicing of the hope unto the end we hold fast.
- 7** Therefore, even as the Holy Spirit says, "Today if you will hear his voice,
Wherefore, even as the Holy Spirit saith, To-day if ye shall hear his voice,
Wherefore, (as the Holy Spirit saith, `To-day, if His voice ye may hear --
- 8** Don't harden your hearts, as in the provocation, Like as in the day of the trial in the wilderness,
Harden not your hearts, as in the provocation, Like as in the day of the trial in the wilderness,
ye may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness,
- 9** Where your fathers tested me by proving me, And saw my works for forty years.
Where your fathers tried [me] by proving [me,] And saw my works forty years.
in which tempt Me did your fathers, they did prove Me, and saw My works forty years;

LiteralSpiritualPracticalMeaning

- 10** Therefore I was displeased with that generation, And said, `They always err in their heart, But they didn't know my ways;`
 Wherefore I was displeased with this generation, And said, They do always err in their heart: But they did not know my ways;
 wherefore I was grieved with that generation, and said, Always do they go astray in heart, and these have not known My ways;
- 11** As I swore in my wrath, `They will not enter into my rest.`"
 As I sware in my wrath, They shall not enter into my rest.
 so I sware in My anger, If they shall enter into My rest -- !)
- 12** Beware, brothers, lest perhaps there will be in any one of you an evil heart of unbelief, in falling away from the living God;
 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God:
 See, brethren, lest there shall be in any of you an evil heart of unbelief in the falling away from the living God,
- 13** but exhort one another day by day, so long as it is called "today;" lest any one of you be hardened by the deceitfulness of sin.
 but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin:
 but exhort ye one another every day, while the To-day is called, that none of you may be hardened by the deceitfulness of the sin,
- 14** For we have become partakers of Christ, if we hold fast the beginning of our confidence firm to the end:
 for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end:
 for partakers we have become of the Christ, if the beginning of the confidence unto the end we may hold fast,

LiteralSpiritualPracticalMeaning

- 15** while it is said, "Today if you will hear his voice, Don't harden your hearts, as in the provocation." while it is said, To-day if ye shall hear his voice, Harden not your hearts, as in the provocation. in its being said, `To-day, if His voice ye may hear, ye may not harden your hearts, as in the provocation,`
- 16** For who, when they heard, did provoke? No, didn't all those who came out of Egypt by Moses? For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses? for certain having heard did provoke, but not all who did come out of Egypt through Moses;
- 17** With whom was he displeased forty years? was it not with those who sinned, whose bodies fell in the wilderness? And with whom was he displeased forty years? was it not with them that sinned, whose bodies fell in the wilderness? but with whom was He grieved forty years? was it not with those who did sin, whose carcasses fell in the wilderness?
- 18** To whom did he swear that they should not enter into his rest, but to those who were disobedient? And to whom swore he that they should not enter into his rest, but to them that were disobedient? and to whom did He swear that they shall not enter into His rest, except to those who did not believe? --
- 19** We see that they were not able to enter in because of unbelief. And we see that they were not able to enter in because of unbelief. and we see that they were not able to enter in because of unbelief.
- 1** Let us fear therefore, lest perhaps a promise being left of entering into his rest, anyone of you should seem to have come short of it. Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. We may fear, then, lest a promise being left of entering into His rest, any one of you may seem to have come short,

LiteralSpiritualPracticalMeaning

2 For indeed we have had good news preached to us, even as also they, but the word of hearing did not profit them, because it was not mixed with faith by those who heard.

For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard.

for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard,

3 For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, They will not enter into my rest;" although the works were finished from the foundation of the world.

For we who have believed do enter into that rest; even as he hath said, As I sware in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world.

for we do enter into the rest -- we who did believe, as He said, `So I sware in My anger, If they shall enter into My rest -- ;` and yet the works were done from the foundation of the world,

4 For he has said somewhere about the seventh day like this, "God rested on the seventh day from all his works;"

For he hath said somewhere of the seventh [day] on this wise, And God rested on the seventh day from all his works;

for He spake in a certain place concerning the seventh [day] thus: `And God did rest in the seventh day from all His works;`

5 and in this place again, "They will not enter into my rest."

and in this [place] again, They shall not enter into my rest.

and in this [place] again, `If they shall enter into My rest -- ;`

6 Seeing therefore it remains that some should enter therein, and they to whom the good news were before preached failed to enter in because of disobedience,

Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience,

since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief --

LiteralSpiritualPracticalMeaning

- 7** he again defines a certain day, today, saying through David so long a time afterward (just as has been said), "Today if you will hear his voice, Don't harden your hearts."
 he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before), To-day if ye shall hear his voice, Harden not your hearts.
 again He doth limit a certain day, `To-day,` (in David saying, after so long a time,) as it hath been said, `To-day, if His voice ye may hear, ye may not harden your hearts,`
- 8** For if Joshua had given them rest, he would not have spoken afterward of another day.
 For if Joshua had given them rest, he would not have spoken afterward of another day.
 for if Joshua had given them rest, He would not concerning another day have spoken after these things;
- 9** There remains therefore a Sabbath rest for the people of God.
 There remaineth therefore a sabbath rest for the people of God.
 there doth remain, then, a sabbatic rest to the people of God,
- 10** For he who has entered into his rest has himself also rested from his works, as God did from his.
 For he that is entered into his rest hath himself also rested from his works, as God did from his.
 for he who did enter into his rest, he also rested from his works, as God from His own.
- 11** Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.
 Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.
 May we be diligent, then, to enter into that rest, that no one in the same example of the unbelief may fall,

LiteralSpiritualPracticalMeaning

- 12** For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.
For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.
for the reckoning of God is living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit, of joints also and marrow, and a discerner of thoughts and intents of the heart;
- 13** There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom we have to do.
And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.
and there is not a created thing not manifest before Him, but all things [are] naked and open to His eyes -- with whom is our reckoning.
- 14** Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession.
Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.
Having, then, a great chief priest passed through the heavens -- Jesus the Son of God -- may we hold fast the profession,
- 15** For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.
For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as [we are, yet] without sin.
for we have not a chief priest unable to sympathise with our infirmities, but [one] tempted in all things in like manner -- apart from sin;

LiteralSpiritualPracticalMeaning

16 Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for timely help.

Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help [us] in time of need.

we may come near, then, with freedom, to the throne of the grace, that we may receive kindness, and find grace -- for reasonable help.

1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

For every chief priest -- out of men taken -- in behalf of men is set in things [pertaining] to God, that he may offer both gifts and sacrifices for sins,

2 The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.

who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity;

able to be gentle to those ignorant and going astray, since himself also is compassed with infirmity;

3 Because of this, he must offer sacrifices for sins for the people, as well as for himself.

and by reason thereof is bound, as for the people, so also for himself, to offer for sins.

and because of this infirmity he ought, as for the people, so also for himself to offer for sins;

4 No man takes this honor on himself, but he is called by God, just like Aaron was.

And no man taketh the honor unto himself, but when he is called of God, even as was Aaron.

and no one to himself doth take the honour, but he who is called by God, as also Aaron:

LiteralSpiritualPracticalMeaning

- 5** So also Christ didn't glorify himself to be made a high priest, but he who said to him, "You are my Son. Today I have become your father."
 So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:
 so also the Christ did not glorify himself to become chief priest, but He who spake unto him: `My Son thou art, I to-day have begotten thee;`
- 6** As he says also in another place, "You are a priest forever, After the order of Melchizedek."
 as he saith also in another [place,] Thou art a priest for ever After the order of Melchizedek.
 as also in another [place] He saith, `Thou [art] a priest -- to the age, according to the order of Melchisedek;`
- 7** Who in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,
 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear,
 who in the days of his flesh both prayers and supplications unto Him who was able to save him from death -- with strong crying and tears -- having offered up, and having been heard in respect to that which he feared,
- 8** though he was a Son, yet learned obedience by the things which he suffered;
 though he was a Son, yet learned obedience by the things which he suffered;
 through being a Son, did learn by the things which he suffered -- the obedience,
- 9** and having been made perfect, he became to all of those who obey him the author of eternal salvation,
 and having been made perfect, he became unto all them that obey him the author of eternal salvation;
 and having been made perfect, he did become to all those obeying him a cause of salvation age-during,

LiteralSpiritualPracticalMeaning

- 10** named by God a high priest after the order of Melchizedek.
 named of God a high priest after the order of Melchizedek.
 having been addressed by God a chief priest, according to the order of Melchisedek,
- 11** Of whom we have many words to say, and hard to interpret, seeing you have become dull of hearing.
 Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.
 concerning whom we have much discourse and of hard explanation to say, since ye have become dull of hearing,
- 12** For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not solid food.
 For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.
 for even owing to be teachers, because of the time, again ye have need that one teach you what [are] the elements of the beginning of the oracles of God, and ye have become having need of milk, and not of strong food,
- 13** For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby.
 For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe.
 for every one who is partaking of milk [is] unskilled in the word of righteousness -- for he is an infant,
- 14** But solid food is for full grown men, those who by reason of use have their senses exercised to discern good and evil.
 But solid food is for fullgrown men, [even] those who by reason of use have their senses exercised to discern good and evil.
 and of perfect men is the strong food, who because of the use are having the senses exercised, unto the discernment both of good and of evil.

LiteralSpiritualPracticalMeaning

- 1** Therefore leaving the doctrine of the first principles of Christ, let us press on to perfection -- not laying again a foundation of repentance from dead works, of faith toward God,
Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God,
Wherefore, having left the word of the beginning of the Christ, unto the perfection we may advance, not again a foundation laying of reformation from dead works, and of faith on God,
- 2** of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.
of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
of the teaching of baptisms, of laying on also of hands, of rising again also of the dead, and of judgment age-during,
- 3** This will we do, if God permits.
And this will we do, if God permit.
and this we will do, if God may permit,
- 4** For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,
For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,
for [it is] impossible for those once enlightened, having tasted also of the heavenly gift, and partakers having become of the Holy Spirit,
- 5** and tasted the good word of God, and the powers of the age to come,
and tasted the good word of God, and the powers of the age to come,
and did taste the good saying of God, the powers also of the coming age,

LiteralSpiritualPracticalMeaning

- 6** and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame.
 and [then] fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
 and having fallen away, again to renew [them] to reformation, having crucified again to themselves the Son of God, and exposed to public shame.
- 7** For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from God;
 For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God:
 For earth, that is drinking in the rain many times coming upon it, and is bringing forth herbs fit for those because of whom also it is dressed, doth partake of blessing from God,
- 8** but if it bears thorns and thistles, it is rejected and near a curse, whose end is to be burned.
 but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
 and that which is bearing thorns and briers [is] disapproved of, and nigh to cursing, whose end [is] for burning;
- 9** But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak like this,
 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak:
 and we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak,
- 10** for God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served to the saints, and still do serve them.
 for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister.
 for God is not unrighteous to forget your work, and the labour of the love, that ye shewed to His name, having ministered to the saints and ministering;

LiteralSpiritualPracticalMeaning

11 We desire that each one of you may show the same diligence to the fullness of hope even to the end,

And we desire that each one of you may show the same diligence unto the fulness of hope even to the end:

and we desire each one of you the same diligence to shew, unto the full assurance of the hope unto the end,

12 that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.

that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

that ye may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises.

13 For when God made a promise to Abraham, since he could swear by none greater, he swore by himself,

For when God made promise to Abraham, since he could swear by none greater, he sware by himself,

For to Abraham God, having made promise, seeing He was able to swear by no greater, did swear by Himself,

14 saying, "Most surely I will bless you, and I will surely multiply you."

saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

saying, `Blessing indeed I will bless thee, and multiplying I will multiply thee;`

15 Thus, having patiently endured, he obtained the promise.

And thus, having patiently endured, he obtained the promise.

and so, having patiently endured, he did obtain the promise;

LiteralSpiritualPracticalMeaning

- 16** For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.
For men swear by the greater: and in every dispute of theirs the oath is final for confirmation.
for men indeed do swear by the greater, and an end of all controversy to them for confirmation [is] the oath,
- 17** Wherein God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath;
Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath;
in which God, more abundantly willing to shew to the heirs of the promise the immutability of his counsel, did interpose by an oath,
- 18** that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us,
that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us:
that through two immutable things, in which [it is] impossible for God to lie, a strong comfort we may have who did flee for refuge to lay hold on the hope set before [us],
- 19** which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;
which we have as an anchor of the soul, [a hope] both sure and stedfast and entering into that which is within the veil;
which we have, as an anchor of the soul, both sure and stedfast, and entering into that within the vail,
- 20** where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.
whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.
whither a forerunner for us did enter -- Jesus, after the order of Melchisedek chief priest having become -- to the age.

LiteralSpiritualPracticalMeaning

- 1** For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,
 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,
 For this Melchisedek, king of Salem, priest of God Most High, who did meet Abraham turning back from the smiting of the kings, and did bless him,
- 2** to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace;
 to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace;
 to whom also a tenth of all did Abraham divide, (first, indeed, being interpreted, `King of righteousness,` and then also, King of Salem, which is, King of Peace,)
- 3** without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a priest continually.
 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.
 without father, without mother, without genealogy, having neither beginning of days nor end of life, and being made like to the Son of God, doth remain a priest continually.
- 4** Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best spoils.
 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils.
 And see how great this one [is], to whom also a tenth Abraham the patriarch did give out of the best of the spoils,

LiteralSpiritualPracticalMeaning

- 5** They indeed of the sons of Levi who receive the priest`s office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the loins of Abraham,
And they indeed of the sons of Levi that receive the priest`s office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham:
and those, indeed, out of the sons of Levi receiving the priesthood, a command have to take tithes from the people according to the law, that is, their brethren, even though they came forth out of the loins of Abraham;
- 6** but he whose genealogy is not counted from them has taken tithes of Abraham, and has blessed him who has the promises.
but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises.
and he who was not reckoned by genealogy of them, received tithes from Abraham, and him having the promises he hath blessed,
- 7** But without any dispute the less is blessed of the better.
But without any dispute the less is blessed of the better.
and apart from all controversy, the less by the better is blessed --
- 8** Here men who die receive tithes, but there one, of whom it is testified that he lives.
And here men that die receive tithes; but there one, of whom it is witnessed that he liveth.
and here, indeed, men who die do receive tithes, and there [he], who is testified to that he was living,
- 9** So to say, through Abraham even Levi, who receives tithes, has paid tithes,
And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes;
and so to speak, through Abraham even Levi who is receiving tithes, hath paid tithes,

LiteralSpiritualPracticalMeaning

- 10** for he was yet in the loins of his father when Melchizedek met him.
 for he was yet in the loins of his father, when Melchizedek met him.
 for he was yet in the loins of the father when Melchisedek met him.
- 11** Now if there was perfection through the Levitical priesthood (for under it have the people received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron?
 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need [was there] that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron?
 If indeed, then, perfection were through the Levitical priesthood -- for the people under it had received law -- what further need, according to the order of Melchisedek, for another priest to arise, and not to be called according to the order of Aaron?
- 12** For the priesthood being changed, there is of necessity a change made also of the law.
 For the priesthood being changed, there is made of necessity a change also of the law.
 for the priesthood being changed, of necessity also, of the law a change doth come,
- 13** For he of whom these things are said belongs to another tribe, from which no man has given attendance at the altar.
 For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar.
 for he of whom these things are said in another tribe hath had part, of whom no one gave attendance at the altar,
- 14** For it is evident that our Lord has sprung out of Judah, as to which tribe Moses spake nothing concerning priesthood.
 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests.
 for [it is] evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning priesthood.

LiteralSpiritualPracticalMeaning

- 15** This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest,
And [what we say] is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest,
And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest,
- 16** who has been made, not after the law of a fleshly commandment, but after the power of an endless life:
who hath been made, not after the law of a carnal commandment, but after the power of an endless life:
who came not according to the law of a fleshly command, but according to the power of an endless life,
- 17** for it is testified, "You are a priest forever, According to the order of Melchizedek."
for it is witnessed [of him,] Thou art a priest for ever After the order of Melchizedek.
for He doth testify -- `Thou [art] a priest -- to the age, according to the order of Melchisedek;`
- 18** For there is an annulling of a foregoing commandment because of its weakness and uselessness
For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness
for a disannulling indeed doth come of the command going before because of its weakness, and unprofitableness,
- 19** (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw near to God.
(for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.
(for nothing did the law perfect) and the bringing in of a better hope, through which we draw nigh to God.

LiteralSpiritualPracticalMeaning

- 20** Inasmuch as it is not without the taking of an oath,
 And inasmuch as [it is] not without the taking of an oath
 And inasmuch as [it is] not apart from oath, (for those indeed apart from oath are become priests,
- 21** for they indeed have been made priests without an oath; but he with an oath by him that says of him,
 "The Lord swore and will not change his mind, `You are a priest forever, According to the order of
 Melchizedek`".
 (for they indeed have been made priests without an oath; but he with an oath by him that saith of
 him, The Lord sware and will not repent himself, Thou art a priest for ever);
 and he with an oath through Him who is saying unto him, `The Lord sware, and will not repent, Thou
 [art] a priest -- to the age, according to the order of Melchisedek;`)
- 22** By so much has Jesus become the collateral of a better covenant.
 by so much also hath Jesus become the surety of a better covenant.
 by so much of a better covenant hath Jesus become surety,
- 23** Many, indeed, have been made priests, because they are hindered from continuing by death.
 And they indeed have been made priests many in number, because that by death they are hindered
 from continuing:
 and those indeed are many who have become priests, because by death they are hindered from
 remaining;
- 24** But he, because he lives forever, has his priesthood unchangeable.
 but he, because he abideth for ever, hath his priesthood unchangeable.
 and he, because of his remaining -- to the age, hath the priesthood not transient,

LiteralSpiritualPracticalMeaning

- 25** Therefore he is also able to save to the uttermost those who draw near to God through him, seeing he ever lives to make intercession for them.
 Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.
 whence also he is able to save to the very end, those coming through him unto God -- ever living to make intercession for them.
- 26** For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens;
 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens;
 For such a chief priest did become us -- kind, harmless, undefiled, separate from the sinners, and become higher than the heavens,
- 27** who doesn't need, like those high priests, to daily offer up sacrifices, first for his own sins, and then for the sins of the people. For this he did once for all, when he offered up himself.
 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the [sins] of the people: for this he did once for all, when he offered up himself.
 who hath no necessity daily, as the chief priests, first for his own sins to offer up sacrifice, then for those of the people; for this he did once, having offered up himself;
- 28** For the law appoints men high priests, having infirmity; but the word of the oath, which was after the law, appoints a Son, perfected forevermore.
 For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, [appointeth] a Son, perfected for evermore.
 for the law doth appoint men chief priests, having infirmity, but the word of the oath that [is] after the law [appointeth] the Son -- to the age having been perfected.
- 1** Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,
 Now in the things which we are saying the chief point [is this]: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,
 And the sum concerning the things spoken of [is]: we have such a chief priest, who did sit down at the right hand of the throne of the greatness in the heavens,

LiteralSpiritualPracticalMeaning

- 2** a minister of the sanctuary, and of the true tent, which the Lord pitched, not man.
 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.
 of the holy places a servant, and of the true tabernacle, which the Lord did set up, and not man,
- 3** For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer.
 For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this [high priest] also have somewhat to offer.
 for every chief priest to offer both gifts and sacrifices is appointed, whence [it is] necessary for this one to have also something that he may offer;
- 4** For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law;
 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law;
 for if, indeed, he were upon earth, he would not be a priest -- (there being the priests who are offering according to the law, the gifts,
- 5** who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tent, for, "See," he said, "that you make all things according to the pattern that was shown you on the mountain."
 who serve [that which is] a copy and shadow of the heavenly things, even as Moses is warned [of God] when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount.
 who unto an example and shadow do serve of the heavenly things, as Moses hath been divinely warned, being about to construct the tabernacle, for `See (saith He) thou mayest make all things according to the pattern that was shewn to thee in the mount;` --
- 6** But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises.
 But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises.
 and now he hath obtained a more excellent service, how much also of a better covenant is he mediator, which on better promises hath been sanctioned,

LiteralSpiritualPracticalMeaning

- 7** For if that first covenant had been faultless, then no place would have been sought for a second.
For if that first [covenant] had been faultless, then would no place have been sought for a second.
for if that first were faultless, a place would not have been sought for a second.
- 8** For finding fault with them, he said, "Behold, the days come," says the Lord, "That I will make a new covenant with the house of Israel and with the house of Judah;
For finding fault with them, he saith, Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah;
For finding fault, He saith to them, `Lo, days come, saith the Lord, and I will complete with the house of Israel, and with the house of Judah, a new covenant,
- 9** Not according to the covenant that I made with their fathers, In the day that I took them by the hand to lead them forth out of the land of Egypt; For they didn't continue in my covenant, And I disregarded them," says the Lord.
Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord.
not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt -- because they did not remain in My covenant, and I did not regard them, saith the Lord, --
- 10** "For this is the covenant that I will make with the house of Israel. After those days," says the Lord; "I will put my laws into their mind, I will also write them on their heart. I will be to them a God, And they will be to me a people.
For this is the covenant that I will make with the house of Israel After those days, saith the Lord; I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people:
because this [is] the covenant that I will make with the house of Israel, after those days, saith the Lord, giving My laws into their mind, and upon their hearts I will write them, and I will be to them for a God, and they shall be to Me for a people;

LiteralSpiritualPracticalMeaning

- 11** They will not teach every man his fellow citizen, Every man his brother, saying, `Know the Lord,` For all will know me, From the least of them to the greatest of them.
And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them.
and they shall not teach each his neighbour, and each his brother, saying, Know thou the Lord, because they shall all know Me from the small one of them unto the great one of them,
- 12** For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more."
For I will be merciful to their iniquities, And their sins will I remember no more.
because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more;` --
- 13** In that he says, "A new covenant," he has made the first old. But that which is becoming old and grows aged is near to vanishing away.
In that he saith, A new [covenant] he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.
in the saying `new,` He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing.
- 1** Now indeed even the first covenant had ordinances of divine service, and an earthly sanctuary.
Now even a first [covenant] had ordinances of divine service, and its sanctuary, [a sanctuary] of this world.
It had, indeed, then (even the first tabernacle) ordinances of service, also a worldly sanctuary,
- 2** For there was a tent prepared, the first, in which were the lampstand, the table, and the show bread; which is called the Holy Place.
For there was a tabernacle prepared, the first, wherein [were] the candlestick, and the table, and the showbread; which is called the Holy place.
for a tabernacle was prepared, the first, in which was both the lamp-stand, and the table, and the bread of the presence -- which is called `Holy;`

LiteralSpiritualPracticalMeaning

- 3** After the second veil, the tent which is called the Holy of Holies,
And after the second veil, the tabernacle which is called the Holy of holies;
and after the second vail a tabernacle that is called `Holy of holies,`
- 4** having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron`s rod that budded, and the tables of the covenant;
having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein [was] a golden pot holding the manna, and Aaron`s rod that budded, and the tables of the covenant;
having a golden censer, and the ark of the covenant overlaid all round about with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tables of the covenant,
- 5** and above it cherubim of glory overshadowing the mercy seat, of which things we can`t now speak in detail.
and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.
and over it cherubim of the glory, overshadowing the mercy-seat, concerning which we are not now to speak particularly.
- 6** Now these things having been thus prepared, the priests go in continually into the first tent, accomplishing the services,
Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services;
And these things having been thus prepared, into the first tabernacle, indeed, at all times the priests do go in, performing the services,
- 7** but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people.
but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people:
and into the second, once in the year, only the chief priest, not apart from blood, which he doth offer for himself and the errors of the people,

LiteralSpiritualPracticalMeaning

- 8** The Holy Spirit is signifying this, that the way into the Holy Place has not yet been revealed, while the first tent is yet standing;
 the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing;
 the Holy Spirit this evidencing that not yet hath been manifested the way of the holy [places], the first tabernacle having yet a standing;
- 9** which is an illustration of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect;
 which [is] a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect,
 which [is] a simile in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving,
- 10** being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.
 [being] only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
 only in victuals, and drinks, and different baptisms, and fleshly ordinances -- till the time of reformation imposed upon [them].
- 11** But Christ having come as a high priest of the coming good things, through the greater and more perfect tent, not made with hands, that is to say, not of this creation,
 But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,
 And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands -- that is, not of this creation --
- 12** nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.
 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.
 neither through blood of goats and calves, but through his own blood, did enter in once into the holy places, age-during redemption having obtained;

LiteralSpiritualPracticalMeaning

- 13** For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh:
For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh:
for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh,
- 14** how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?
how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?
how much more shall the blood of the Christ (who through the age-during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God?
- 15** For this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, those who have been called may receive the promise of the eternal inheritance.
And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.
And because of this, of a new covenant he is mediator, that, death having come, for redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance,
- 16** For where a last will and testament is, there must of necessity be the death of him who made it.
For where a testament is, there must of necessity be the death of him that made it.
for where a covenant [is], the death of the covenant-victim to come in is necessary,
- 17** For a will is in force where there has been death, for it is never in force while he who made it lives.
For a testament is of force where there hath been death: for it doth never avail while he that made it liveth.
for a covenant over dead victims [is] stedfast, since it is no force at all when the covenant-victim liveth,

LiteralSpiritualPracticalMeaning

- 18** Therefore even the first covenant has not been dedicated without blood.
Wherefore even the first [covenant] hath not been dedicated without blood.
whence not even the first apart from blood hath been initiated,
- 19** For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,
For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,
for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle,
- 20** saying, "This is the blood of the covenant which God commanded toward you."
saying, This is the blood of the covenant which God commanded to you-ward.
saying, `This [is] the blood of the covenant that God enjoined unto you,`
- 21** Moreover he sprinkled the tent and all the vessels of the ministry in like manner with the blood.
Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood.
and both the tabernacle and all the vessels of the service with blood in like manner he did sprinkle,
- 22** According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.
And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
and with blood almost all things are purified according to the law, and apart from blood-shedding forgiveness doth not come.

LiteralSpiritualPracticalMeaning

- 23** It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.
It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.
[It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these;
- 24** For Christ entered not into a holy place made with hands, similar in pattern to the true, but into heaven itself, now to appear before the face of God for us;
For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us:
for not into holy places made with hands did the Christ enter -- figures of the true -- but into the heaven itself, now to be manifested in the presence of God for us;
- 25** nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own,
nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own;
nor that he may many times offer himself, even as the chief priest doth enter into the holy places every year with blood of others;
- 26** or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.
else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.
since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested;
- 27** Inasmuch as it is appointed for men to die once, and after this, judgment,
And inasmuch as it is appointed unto men once to die, and after this [cometh] judgment;
and as it is laid up to men once to die, and after this -- judgment,

LiteralSpiritualPracticalMeaning

- 28** so Christ also, having been once offered to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.
so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.
so also the Christ, once having been offered to bear the sins of many, a second time, apart from a sin-offering, shall appear, to those waiting for him -- to salvation!
- 1** For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near.
For the law having a shadow of the good [things] to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh.
For the law having a shadow of the coming good things -- not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near,
- 2** Or else wouldn't they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins?
Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins.
since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having once been purified?
- 3** But in those sacrifices there is a memory made of sins year by year.
But in those [sacrifices] there is a remembrance made of sins year by year.
but in those [sacrifices] is a remembrance of sins every year,
- 4** For it is impossible that the blood of bulls and goats should take away sins.
For it is impossible that the blood of bulls and goats should take away sins.
for it is impossible for blood of bulls and goats to take away sins.

LiteralSpiritualPracticalMeaning

- 5** Therefore when he comes into the world, he says, "Sacrifice and offering you didn't desire, But a body did you prepare for me;
 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me;
 Wherefore, coming into the world, he saith, `Sacrifice and offering Thou didst not will, and a body Thou didst prepare for me,
- 6** In whole burnt offerings and sacrifices for sin you had no pleasure.
 In whole burnt offerings and [sacrifices] for sin thou hadst no pleasure:
 in burnt-offerings, and concerning sin-offerings, Thou didst not delight,
- 7** Then I said, `Behold, I have come (In the scroll of the book it is written of me) To do your will, God.`"
 Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God.
 then I said, Lo, I come, (in a volume of the book it hath been written concerning me,) to do, O God, Thy will;`
- 8** Saying above, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law),
 Saying above, Sacrifices and offerings and whole burnt offerings and [sacrifices] for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law),
 saying above -- `Sacrifice, and offering, and burnt-offerings, and concerning sin-offering Thou didst not will, nor delight in,` -- which according to the law are offered --
- 9** then has he said, "Behold, I have come to do your will." He takes away the first, that he may establish the second,
 then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second.
 then he said, `Lo, I come to do, O God, Thy will;` he doth take away the first that the second he may establish;

LiteralSpiritualPracticalMeaning

- 10** by which will we have been sanctified through the offering of the body of Jesus Christ once for all.
By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
in the which will we are having been sanctified through the offering of the body of Jesus Christ once,
- 11** Every priest indeed stands day by day ministering and often offering the same sacrifices, which can never take away sins,
And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:
and every priest, indeed, hath stood daily serving, and the same sacrifices many times offering, that are never able to take away sins.
- 12** but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;
but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;
And He, for sin one sacrifice having offered -- to the end, did sit down on the right hand of God, --
- 13** henceforth expecting until his enemies to be made the footstool of his feet.
henceforth expecting till his enemies be made the footstool of his feet.
as to the rest, expecting till He may place his enemies [as] his footstool,
- 14** For by one offering he has perfected forever those who are sanctified.
For by one offering he hath perfected for ever them that are sanctified.
for by one offering he hath perfected to the end those sanctified;
- 15** The Holy Spirit also testifies to us, for after he has said,
And the Holy Spirit also beareth witness to us; for after he hath said,
and testify to us also doth the Holy Spirit, for after that He hath said before,

LiteralSpiritualPracticalMeaning

- 16** "This is the covenant that I will make with them: `After those days,` says the Lord, `I will put my laws on their heart, I will also write them on their mind;`" then,
This is the covenant that I will make with them After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them; [then saith he,]
 `This [is] the covenant that I will make with them after those days, saith the Lord, giving My laws on their hearts, and upon their minds I will write them,`
- 17** "I will remember their sins and their iniquities no more."
And their sins and their iniquities will I remember no more.
 and `their sins and their lawlessness I will remember no more;`
- 18** Now where remission of these is, there is no more offering for sin.
Now where remission of these is, there is no more offering for sin.
 and where forgiveness of these [is], there is no more offering for sin.
- 19** Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus,
Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus,
Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus,
- 20** by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
which way he did initiate for us -- new and living, through the vail, that is, his flesh --
- 21** and having a great priest over the house of God;
and [having] a great priest over the house of God;
and a high priest over the house of God,

LiteralSpiritualPracticalMeaning

- 22** let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water,
let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water,
may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water;
- 23** let us hold fast the confession of our hope unyieldingly. For he who promised is faithful.
let us hold fast the confession of our hope that it waver not; for he is faithful that promised:
may we hold fast the unwavering profession of the hope, (for faithful [is] He who did promise),
- 24** Let us consider how to provoke one another to love and good works,
and let us consider one another to provoke unto love and good works;
and may we consider one another to provoke to love and to good works,
- 25** not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching.
not forsaking our own assembling together, as the custom of some is, but exhorting [one another];
and so much the more, as ye see the day drawing nigh.
not forsaking the assembling of ourselves together, as a custom of certain [is], but exhorting, and so much the more as ye see the day coming nigh.
- 26** For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,
For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins,
For we -- willfully sinning after the receiving the full knowledge of the truth -- no more for sins doth there remain a sacrifice,

LiteralSpiritualPracticalMeaning

- 27** but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries.
 but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.
 but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers;
- 28** A man who has set at nothing Moses` law dies without compassion on the word of two or three witnesses.
 A man that hath set at nought Moses law dieth without compassion on [the word of] two or three witnesses:
 any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die,
- 29** How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace?
 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?
 of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common thing, in which he was sanctified, and to the Spirit of the grace did despite?
- 30** For we know him who said, "Vengeance belongs to me," says the Lord, "I will repay." Again, "The Lord will judge his people."
 For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people.
 for we have known Him who is saying, `Vengeance [is] Mine, I will recompense, saith the Lord;` and again, `The Lord shall judge His people;` --
- 31** It is a fearful thing to fall into the hands of the living God.
 It is a fearful thing to fall into the hands of the living God.
 fearful [is] the falling into the hands of a living God.

LiteralSpiritualPracticalMeaning

- 32** But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings;
But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings;
And call to your remembrance the former days, in which, having been enlightened, ye did endure much conflict of sufferings,
- 33** partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so.
partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used.
partly both with reproaches and tribulations being made spectacles, and partly having become partners of those so living,
- 34** For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.
For ye both had compassion on them that were in bonds, and took joyfully the spoiling of you possessions, knowing that ye have for yourselves a better possession and an abiding one.
for also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one.
- 35** Therefore don't throw away your boldness, which has a great reward.
Cast not away therefore your boldness, which hath great recompense of reward.
Ye may not cast away, then, your boldness, which hath great recompense of reward,
- 36** For you need patience, so that, having done the will of God, you may receive the promise.
For ye have need of patience, that, having done the will of God, ye may receive the promise.
for of patience ye have need, that the will of God having done, ye may receive the promise,

LiteralSpiritualPracticalMeaning

- 37** "For yet a very little while, He who comes will come, and will not wait.
For yet a very little while, He that cometh shall come, and shall not tarry.
for yet a very very little, He who is coming will come, and will not tarry;
- 38** But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him."
But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him.
and `the righteous by faith shall live,` and `if he may draw back, My soul hath no pleasure in him,`
- 39** But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.
But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.
and we are not of those drawing back to destruction, but of those believing to a preserving of soul.
- 1** Now faith is assurance of things hoped for, proof of things not seen.
Now faith is assurance of [things] hoped for, a conviction of things not seen.
And faith is of things hoped for a confidence, of matters not seen a conviction,
- 2** For by this, the elders obtained testimony.
For therein the elders had witness borne to them.
for in this were the elders testified of;
- 3** By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible.
By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.
by faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing;

LiteralSpiritualPracticalMeaning

- 4** By faith, Abel offered to God a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, God bearing witness with respect to his gifts; and through it he, being dead, still speaks.

By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.

by faith a better sacrifice did Abel offer to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, doth yet speak.

- 5** By faith, Enoch was translated, so that he should not see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God.

By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God:

By faith Enoch was translated -- not to see death, and was not found, because God did translate him; for before his translation he had been testified to -- that he had pleased God well,

- 6** Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him.

And without faith it is impossible to be well-pleasing [unto him]; for he that cometh to God must believe that he is, and [that] he is a rewarder of them that seek after him.

and apart from faith it is impossible to please well, for it behoveth him who is coming to God to believe that He is, and to those seeking Him He becometh a rewarder.

- 7** By faith, Noah, being warned about things not yet seen, moved with godly fear, prepared an ark for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

By faith Noah, being warned [of God] concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

By faith Noah, having been divinely warned concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir.

LiteralSpiritualPracticalMeaning

- 8** By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went.
 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.
 By faith Abraham, being called, did obey, to go forth to the place that he was about to receive for an inheritance, and he went forth, not knowing whither he doth go;
- 9** By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.
 By faith he became a sojourner in the land of promise, as in a [land] not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:
 by faith he did sojourn in the land of the promise as a strange country, in tabernacles having dwelt with Isaac and Jacob, fellow-heirs of the same promise,
- 10** For he looked for the city which has the foundations, whose builder and maker is God.
 for he looked for the city which hath the foundations, whose builder and maker is God.
 for he was looking for the city having the foundations, whose artificer and constructor [is] God.
- 11** By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised.
 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:
 By faith also Sarah herself did receive power to conceive seed, and she bare after the time of life, seeing she did judge Him faithful who did promise;
- 12** Therefore they were fathered by one, and him as good as dead, as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore.
 wherefore also there sprang of one, and him as good as dead, [so many] as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.
 wherefore, also from one were begotten -- and that of one who had become dead -- as the stars of the heaven in multitude, and as sand that [is] by the sea-shore -- the innumerable.

LiteralSpiritualPracticalMeaning

- 13** These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth.
These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth.
In faith died all these, not having received the promises, but from afar having seen them, and having been persuaded, and having saluted [them], and having confessed that strangers and sojourners they are upon the earth,
- 14** For those who say such things make it clear that they are seeking after a country of their own.
For they that say such things make it manifest that they are seeking after a country of their own.
for those saying such things make manifest that they seek a country;
- 15** If indeed they had been thinking of that country from which they went out, they would have had enough time to return.
And if indeed they had been mindful of that [country] from which they went out, they would have had opportunity to return.
and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return,
- 16** But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them.
But now they desire a better [country], that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.
but now they long for a better, that is, an heavenly, wherefore God is not ashamed of them, to be called their God, for He did prepare for them a city.
- 17** By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son;
By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten [son];
By faith Abraham hath offered up Isaac, being tried, and the only begotten he did offer up who did receive the promises,

LiteralSpiritualPracticalMeaning

- 18** even he to whom it was said, "In Isaac will your seed be called;"
even he to whom it was said, In Isaac shall thy seed be called:
of whom it was said -- `In Isaac shall a seed be called to thee;`
- 19** accounting that God is able to raise up, even from the dead. Figuratively speaking, he also did receive him back from the dead.
accounting that God [is] able to raise up, even from the dead; from whence he did also in a figure receive him back.
reckoning that even out of the dead God is able to raise up, whence also in a figure he did receive [him].
- 20** By faith, Isaac blessed Jacob and Esau, even concerning things to come.
By faith Isaac blessed Jacob and Esau, even concerning things to come.
By faith, concerning coming things, Isaac did bless Jacob and Esau;
- 21** By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.
By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, [leaning] upon the top of his staff.
by faith Jacob dying -- each of the sons of Joseph did bless, and did bow down upon the top of his staff;
- 22** By faith, Joseph, when his end was near, made mention of the departure of the children of Israel; and gave instructions concerning his bones.
By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.
by faith, Joseph dying, concerning the outgoing of the sons of Israel did make mention, and concerning his bones did give command.

LiteralSpiritualPracticalMeaning

- 23** By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king`s commandment.
 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king`s commandment.
 By faith Moses, having been born, was hid three months by his parents, because they saw the child comely, and were not afraid of the decree of the king;
- 24** By faith, Moses, when he had grown up, refused to be called the son of Pharaoh`s daughter,
 By faith Moses, when he was grown up, refused to be called the son of Pharaoh`s daughter;
 by faith Moses, having become great, did refuse to be called a son of the daughter of Pharaoh,
- 25** choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a time;
 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season;
 having chosen rather to be afflicted with the people of God, than to have sin`s pleasure for a season,
- 26** accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward.
 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward.
 greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look to the recompense of reward;
- 27** By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.
 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
 by faith he left Egypt behind, not having been afraid of the wrath of the king, for, as seeing the Invisible One -- he endured;

LiteralSpiritualPracticalMeaning

- 28** By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.
By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.
by faith he kept the passover, and the sprinkling of the blood, that He who is destroying the first-born might not touch them.
- 29** By faith, they passed through the Red sea as by dry land. When the Egyptians tried to do so, they were swallowed up.
By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.
By faith they did pass through the Red Sea as through dry land, which the Egyptians having received a trial of, were swallowed up;
- 30** By faith, the walls of Jericho fell down, after they had been encircled for seven days.
By faith the walls of Jericho fell down, after they had been compassed about for seven days.
by faith the walls of Jericho did fall, having been surrounded for seven days;
- 31** By faith, Rahab, the prostitute, didn't perish with those who were disobedient, having received the spies in peace.
By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.
by faith Rahab the harlot did not perish with those who disbelieved, having received the spies with peace.
- 32** What will I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets;
And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:
And what shall I yet say? for the time will fail me recounting about Gideon, Barak also, and Samson, and Jephthah, David also, and Samuel, and the prophets,

LiteralSpiritualPracticalMeaning

- 33** who, through faith, subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,
 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
 who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions,
- 34** quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and turned to flight armies of aliens.
 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.
 quenched the power of fire, escaped the mouth of the sword, were made powerful out of infirmities, became strong in battle, caused to give way camps of the aliens.
- 35** Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.
 Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection:
 Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive,
- 36** Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment.
 and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:
 and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment;
- 37** They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheepskins, in goatskins; being destitute, afflicted, ill-treated
 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated
 they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins -- being destitute, afflicted, injuriously treated,

LiteralSpiritualPracticalMeaning

38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

(of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth;

39 These all, having had testimony given to them through their faith, didn't receive the promise, And these all, having had witness borne to them through their faith, received not the promise, and these all, having been testified to through the faith, did not receive the promise,

40 God having provided some better thing concerning us, so that apart from us they should not be made perfect.

God having provided some better thing concerning us, that apart from us they should not be made perfect.

God for us something better having provided, that apart from us they might not be made perfect.

1 Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set before us,

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Therefore, we also having so great a cloud of witnesses set around us, every weight having put off, and the closely besetting sin, through endurance may we run the contest that is set before us,

2 looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God.

looking unto Jesus the author and perfecter of [our] faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

looking to the author and perfecter of faith -- Jesus, who, over-against the joy set before him -- did endure a cross, shame having despised, on the right hand also of the throne of God did sit down;

LiteralSpiritualPracticalMeaning

- 3** For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls.
 For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.
 for consider again him who endured such gainsaying from the sinners to himself, that ye may not be wearied in your souls -- being faint.
- 4** You have not yet resisted to blood, striving against sin;
 Ye have not yet resisted unto blood, striving against sin:
 Not yet unto blood did ye resist -- with the sin striving;
- 5** and you have forgotten the exhortation which reasons with you as with sons, "My son, don't take lightly the chastening of the Lord, Nor faint when you are reprov'd by him;
 and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, Nor faint when thou art reprov'd of him;
 and ye have forgotten the exhortation that doth speak fully with you as with sons, `My son, be not despising chastening of the Lord, nor be faint, being reprov'd by Him,
- 6** For whom the Lord loves, he chastens, And scourges every son whom he receives."
 For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.
 for whom the Lord doth love He doth chasten, and He scourgeth every son whom He receiveth;`
- 7** It is for discipline that you endure. God deals with you as with sons, for what son is there whom his father doesn't discipline?
 It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom [his] father chasteneth not?
 if chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten?

LiteralSpiritualPracticalMeaning

- 8** But if you are without discipline, whereof all have been made partakers, then are you illegitimate, and not sons.
But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.
and if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons.
- 9** Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live?
Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
Then, indeed, fathers of our flesh we have had, chastising [us], and we were reverencing [them]; shall we not much rather be subject to the Father of the spirits, and live?
- 10** For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness.
For they indeed for a few days chastened [us] as seemed good to them; but he for [our] profit, that [we] may be partakers of his holiness.
for they, indeed, for a few days, according to what seemed good to them, were chastening, but He for profit, to be partakers of His separation;
- 11** All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby.
All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, [even the fruit] of righteousness.
and all chastening for the present, indeed, doth not seem to be of joy, but of sorrow, yet afterward the peaceable fruit of righteousness to those exercised through it -- it doth yield.
- 12** Therefore, lift up the hands that hang down and the feeble knees,
Wherefore lift up the hands that hang down, and the palsied knees;
Wherefore, the hanging-down hands and the loosened knees set ye up;

LiteralSpiritualPracticalMeaning

- 13** and make straight paths for your feet, that that which is lame may not be dislocated, but rather be healed.
 and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.
 and straight paths make for your feet, that that which is lame may not be turned aside, but rather be healed;
- 14** Follow after peace with all men, and the sanctification without which no man will see the Lord,
 Follow after peace with all men, and the sanctification without which no man shall see the Lord:
 peace pursue with all, and the separation, apart from which no one shall see the Lord,
- 15** looking carefully lest there be any man who falls short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled;
 looking carefully lest [there be] any man that falleth short of the grace of God; lest any root of bitterness springing up trouble [you], and thereby the many be defiled;
 looking diligently over lest any one be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled;
- 16** lest there be any sexually immoral person, or profane person, as Esau, who sold his birthright for one meal.
 lest [there be] any fornication, or profane person, as Esau, who for one mess of meat sold his own birthright.
 lest any one be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food did sell his birthright,
- 17** For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears.
 For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind [in his father,] though he sought is diligently with tears.
 for ye know that also afterwards, wishing to inherit the blessing, he was disapproved of, for a place of reformation he found not, though with tears having sought it.

LiteralSpiritualPracticalMeaning

- 18** For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, tempest,
For ye are not come unto [a mount] that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest,
For ye came not near to the mount touched and scorched with fire, and to blackness, and darkness, and tempest,
- 19** the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them,
and the sound of a trumpet, and the voice of words; which [voice] they that heard entreated that no word more should be spoken unto them;
and a sound of a trumpet, and a voice of sayings, which those having heard did entreat that a word might not be added to them,
- 20** for they could not stand that which was enjoined, "If even a animal touch the mountain, it will be stoned;"
for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned;
for they were not bearing that which is commanded, `And if a beast may touch the mountain, it shall be stoned, or with an arrow shot through,`
- 21** and so fearful was the appearance, that Moses said, "I am terrified and trembling."
and so fearful was the appearance, [that] Moses said, I exceedingly fear and quake:
and, (so terrible was the sight,) Moses said, `I am fearful exceedingly, and trembling.`
- 22** But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels,
but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels,
But, ye came to Mount Zion, and to a city of the living God, to the heavenly Jerusalem, and to myriads of messengers,

LiteralSpiritualPracticalMeaning

- 23** to the general assembly and assembly of the firstborn who are enrolled in heaven, to God, the Judge of all, to the spirits of just men made perfect,
 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
 to the company and assembly of the first-born in heaven enrolled, and to God the judge of all, and to spirits of righteous men made perfect,
- 24** to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.
 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than [that of] Abel.
 and to a mediator of a new covenant -- Jesus, and to blood of sprinkling, speaking better things than that of Abel!
- 25** See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the Earth, how much more will we not escape who turn away from him who warns from heaven,
 See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned [them] on earth, much more [shall not] we [escape] who turn away from him that [warneth] from heaven:
 See, may ye not refuse him who is speaking, for if those did not escape who refused him who upon earth was divinely speaking -- much less we who do turn away from him who [speaketh] from heaven,
- 26** whose voice shook the earth, then, but now he has promised, saying, "Yet once more will I shake not only the earth, but also the heavens."
 whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven.
 whose voice the earth shook then, and now hath he promised, saying, `Yet once -- I shake not only the earth, but also the heaven;`

LiteralSpiritualPracticalMeaning

- 27** This phrase, "Yet once more," signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.
And this [word], Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.
and this -- `Yet once` -- doth make evident the removal of the things shaken, as of things having been made, that the things not shaken may remain;
- 28** Therefore, receiving a kingdom that can't be shaken, let us have grace, whereby we may offer service well pleasing to God, with reverence and awe,
Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe:
wherefore, a kingdom that cannot be shaken receiving, may we have grace, through which we may serve God well-pleasingly, with reverence and religious fear;
- 29** for our God is a consuming fire.
for our God is a consuming fire.
for also our God [is] a consuming fire.
- 1** Let brotherly love continue.
Let love of the brethren continue.
Let brotherly love remain;
- 2** Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it.
Forget not to show love unto strangers: for thereby some have entertained angels unawares.
of the hospitality be not forgetful, for through this unawares certain did entertain messengers;

LiteralSpiritualPracticalMeaning

- 3 Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body.**
Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves also in the body.
be mindful of those in bonds, as having been bound with them, of those maltreated, as also yourselves being in the body;
- 4 Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers.**
[Let] marriage [be] had in honor among all, and [let] the bed [be] undefiled: for fornicators and adulterers God will judge.
honourable [is] the marriage in all, and the bed undefiled, and whoremongers and adulterers God shall judge.
- 5 Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you."**
Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.
Without covetousness the behaviour, being content with the things present, for He hath said, `No, I will not leave, no, nor forsake thee,`
- 6 So that with good courage we say, "The Lord is my helper. I will not fear. What will man do to me?"**
So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me?
so that we do boldly say, `The Lord [is] to me a helper, and I will not fear what man shall do to me.`
- 7 Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith.**
Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith.
Be mindful of those leading you, who did speak to you the word of God, whose faith -- considering the issue of the behaviour -- be imitating,

LiteralSpiritualPracticalMeaning

- 8** Jesus Christ is the same yesterday, today, and forever.
Jesus Christ [is] the same yesterday and to-day, [yea] and for ever.
Jesus Christ yesterday and to-day the same, and to the ages;
- 9** Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.
Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited.
with teachings manifold and strange be not carried about, for [it is] good that by grace the heart be confirmed, not with meats, in which they who were occupied were not profited;
- 10** We have an altar from which those who serve the holy tent have no right to eat.
We have an altar, whereof they have no right to eat that serve the tabernacle.
we have an altar, of which to eat they have no authority who the tabernacle are serving,
- 11** For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of the camp.
For the bodies of those beasts whose blood is brought into the holy place by the high priest [as an offering] for sin, are burned without the camp.
for of those beasts whose blood is brought for sin into the holy places through the chief priest -- of these the bodies are burned without the camp.
- 12** Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate.
Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.
Wherefore, also Jesus -- that he might sanctify through [his] own blood the people -- without the gate did suffer;

LiteralSpiritualPracticalMeaning

- 13** Let us therefore go forth to him outside of the camp, bearing his reproach.
Let us therefore go forth unto him without the camp, bearing his reproach.
now, then, may we go forth unto him without the camp, his reproach bearing;
- 14** For we don't have here an enduring city, but we seek that which is to come.
For we have not here an abiding city, but we seek after [the city] which is to come.
for we have not here an abiding city, but the coming one we seek;
- 15** Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.
Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.
through him, then, we may offer up a sacrifice of praise always to God, that is, the fruit of lips, giving thanks to His name;
- 16** But don't forget to be doing good and sharing, for with such sacrifices God is well pleased.
But to do good and to communicate forget not: for with such sacrifices God is well pleased.
and of doing good, and of fellowship, be not forgetful, for with such sacrifices God is well-pleased.
- 17** Obey those who have the rule over you, and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.
Obey them that have the rule over you, and submit [to them]: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this [were] unprofitable for you.
Be obedient to those leading you, and be subject, for these do watch for your souls, as about to give account, that with joy they may do this, and not sighing, for this [is] unprofitable to you.

LiteralSpiritualPracticalMeaning

- 18** Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things.
Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things.
Pray for us, for we trust that we have a good conscience, in all things willing to behave well,
- 19** I strongly urge you to do this, that I may be restored to you sooner.
And I exhort [you] the more exceedingly to do this, that I may be restored to you the sooner.
and more abundantly do I call upon [you] to do this, that more quickly I may be restored to you.
- 20** Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus,
Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, [even] our Lord Jesus,
And the God of the peace, who did bring up out of the dead the great shepherd of the sheep -- in the blood of an age-during covenant -- our Lord Jesus,
- 21** make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.
make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom [be] the glory for ever and ever. Amen.
make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory -- to the ages of the ages! Amen.
- 22** But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words.
But I exhort you, brethren, bear with the word of exhortation, for I have written unto you in few words.
And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you.

LiteralSpiritualPracticalMeaning

- 23** Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.
Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.
Know ye that the brother Timotheus is released, with whom, if he may come more shortly, I will see you.
- 24** Greet all of your leaders and all the saints. The Italians Greet you.
Salute all them that have the rule over you, and all the saints. They of Italy salute you.
Salute all those leading you, and all the saints; salute you doth those from Italy:
- 25** Grace be with you all. Amen.
Grace be with you all. Amen.
the grace [is] with you all! Amen.